

Christian Advocate

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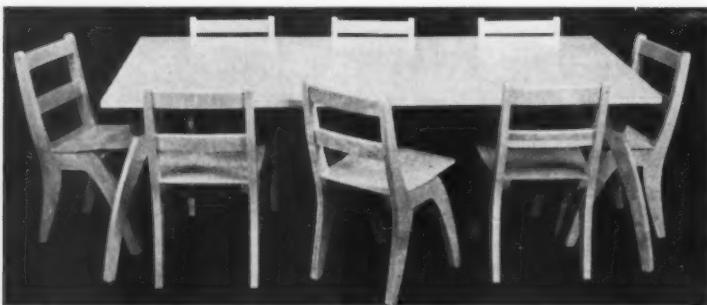
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These NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 21.

Just how concerned are Communists about the activities of organized religion? One possible answer to this question comes in Communist reaction to the Billy Graham Crusade in West Berlin, one of today's great frontiers. The late September Crusade actually became a political dispute, with East Berlin authorities raising objections to crowds crossing the frontier to attend Crusade services. West Berlin authorities refused to yield to demands from Eastern Berlin leaders that the Crusade tent be removed from near the border. West Berlin leaders commented, "If a lot of people from East Berlin come to hear him (Graham) and that makes the Communists nervous, that is their own affair." In spite of East Berlin leaders' protest, the Crusade continued, and the East Berliners continued to attend in large numbers. Also, Communist leaders continued to be nervous. How many other places in the world do Christian evangelistic activities make non-Christians really nervous? This is the strategy of modern missions, to help young churches that they may become self-supporting at the earliest date.

Evidence of the developing maturity of younger churches which have been nurtured by Christian missions is their willingness to undertake self-support and even undertake missionary endeavors and relief work of their own. Added to the growing list of such churches are those of Burma, which are making gifts to distressed areas such as Japan and Java. This is in addition to assuming more support of growing relief programs among Burmese people who have been suffering food shortages and other miseries. This is missions coming of age.

the cover

Our cover picture is not posed. These college students were listening intently to a lecture when this photograph was made. But what's behind this seriousness? On pages 12 and 13, three men who work with college young people speak to the question of the conservatism of this student generation. CHRISTIAN ADVOCATE photo.

COMMENT

Censorship and Freedom

THE NATIONAL Methodist Youth Fellowship, at its meeting at Nebraska Wesleyan, urged "action of Methodist churches against pornographic literature and objectionable motion pictures." In so doing, they took a swipe at one of the most difficult problems facing the church today.

It is time we defined our terms, drew up battle plans, and headed out in struggle against those forces in our society determined to make money at the emotional expense of our people. But, this must not be a hit-and-run attack. Spasmodic blows at what some local groups feel to be objectionable can do great harm to the freedom and right of every citizen to choose what he will hear, see, and read.

Two recent books warn against unenlightened censorship and control over the reading habits of our people. *The First Freedom*, edited by Robert B. Downs (American Library Association, \$8.50), and *Comstockery in America* by Robert Haney (Beacon Press, \$3.95), come out fighting for the right of the individual to read what he chooses. Haney's book, in particular, is a significant one for ministers. He takes his title from Anthony Comstock, an anti-vice crusader in the 19th century, who vigorously attacked any written or spoken word that violated his—and the 19th century's—concept of morality.

Ministers are expected to *guide* local communities in matters of morals, but we are painfully aware that what was evil in grandmother's day is parlor talk today. We are also aware that our private judgments are risky. As our children grow older, we realize we are losing touch with the youth culture and wonder just what they do consider moral and immoral these days.

But no Christian minister can guide local morals in relative terms alone. He stands on the base of the sacredness of the human personality because his *revealed* faith has indicated to him with what high esteem God holds the human form and personality. On this basis, he can express his judgment against those things in his community which he feels violate the sacredness of God's human creation.

His task is to bring light where there is darkness, but it is not to censor or control. He is working with free men in a free society. Civil laws have determined what is obscene, and he can insist that local authorities uphold these laws. He can also use his knowledge and insights to improve upon these laws as far as his influence will take him.

But what of his particular congregation which looks to him for guidance? Here, he should reveal himself as a man who is concerned for the mental health as well as the salvation of his people. He does not have to read every paperback book that floods the local drugstore in order to know that next to the malted milks, callous book publishers are reaching into the pockets of our youth by exploiting their natural curiosities and desire for intimacy.

The minister can be informed of this exploitation by reading reliable reviews and observations by those authorities who examine literature through theological lenses.

In his zeal to warn against exploitation, however, the minister should be careful to distinguish between realism

that is honest, and description that titillates and is basically dishonest. William Faulkner is a realist, but he is not obscene.

In attempting to distinguish between honest realism and deliberate erotica, the minister might bear in mind D. H. Lawrence's famous words on the subject. "You can recognize [pornography]," he wrote in 1930, "by the insult it offers, invariably to sex, and to the human spirit."

The minister, in his role of protector of the community's morals, must also weigh the suitability and the timing of realism itself. Just because an art form portrays the human condition honestly, it still does not possess a license to intrude into every home. Television, therefore, has a greater responsibility than book publishing because it is a medium that has free and easy access to every age in our homes.

Motion pictures have the same responsibility. Alfred Hitchcock is famous for movies which leave the viewer breathless with excitement. He is a master craftsman, and knows how to create suspense from routine events. Parents know what to expect from Hitchcock, and they keep their younger children at home. But those unsuspecting parents who innocently permitted their older teen-agers to view Hitchcock's latest film, *Psycho*, have been taken. This movie contains stark realism, but the sort of realism best restricted to professional people concerned with mental patients. There is doubtful value in a picture that portrays in detail two brutal murders by a psychotic personality.

The minister must be both informed and concerned in this matter of the freedom of the communications media. He must provide guidance in community morals without becoming a censor. He must not let his own hidden anxieties cause him to be another Comstock. He must work against those who would exploit us under the guise of "realism."

The battle lines are constantly being drawn. We must walk that narrow line between freedom and prudery, between guidance and censorship, between realism and exploitation.

—THE EDITORS

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FOR PASTORS AND CHURCH LEADERS

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variety
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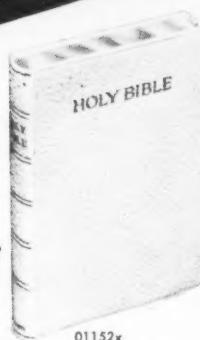
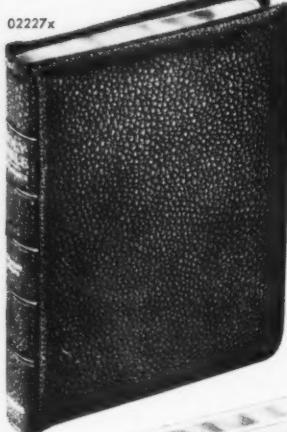
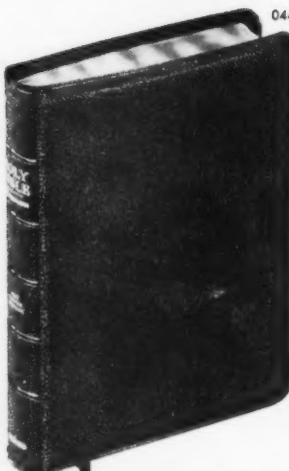


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no gift has
more meaning*

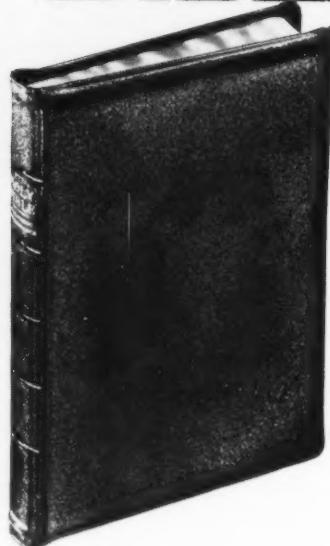
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OPEN Forum

LETTERS TO THE EDITORS

Late Preview

EDITORS: One suggestion: Could you move the TOGETHER Preview to an issue before the one in which it now appears? On several occasions I have received TOGETHER before receiving the CHRISTIAN ADVOCATE issue with the preview for that month's TOGETHER.

CHARLES T. RINKEL, JR.
Methodist Church
New Sharon, Iowa

Calender confusion caused us to fall behind on several occasions.—EDS.

Catholicism No Problem

EDITORS: I am disturbed with the case presented by Henry E. Kolbe, *Catholicism Is Not a Major Problem* [Panel, Oct. 13, p. 11]. It frightens me when a man of position and influence is dominated by poor reasoning, weak argumentation, and highly abstract conclusions.

The Aristotelian division of "Catholicism as a religion and Catholicism as a political force" is purely academic. It will not stand the hard test of the realities of everyday Protestant-Catholic relations.

The loose inference, "Anyone who knows informed Catholic laymen, knows well that they do not follow blindly any clerical dictates," is not backed up by sufficient proof, statistically or otherwise.

The so-called district superintendent "requests" danger is only hearsay evidence. This is unacceptable.

Finally, is it good thinking to throw around emotionalized words such as "vote and fear" and "freedom and democracy" without tying them into specific situations? What does "American Protestantism" mean to author Kolbe? He has failed to communicate much meaning of any real sort to me. Surely this example of "fuzzy, emotionalized" thinking is not the best of Garrett.

T. F. FLETCHER

Valley Vista Methodist Church
Denver, Colo.

EDITORS: I wish to congratulate you on the panel: *What Should We Preach About the Election?* I am sure this will lead to a great deal of comment from your readers. I appreciate the stand taken by Henry Kolbe, and I agree with him that the religious issue was not a major problem. However, I do not feel he

should have come out so strongly for an individual candidate.

Wilson Weldon's statement was again the typical anti-Catholic line. He defeats his argument in his first paragraph. If he feels that religion should be concerned with all areas of life, then why shouldn't the Catholic Church have a right to issue statements concerning political matters?

He should also realize that the Papal State and the Catholic church are not synonymous. A Catholic has no more political allegiance to the Papal State than the American Jew has to Israel.

As a Catholic layman, I feel that the Roman Church has a right to protect itself from within; therefore the five recommendations are not unreasonable to me. Would The Methodist Church consider a Methodist legislator a good Methodist if he voted for a law outlawing Methodism?

Finally, the papal encyclical quoted by Mr. Weldon was written in 1864. In that year the south believed in slavery.

DONALD HECKMAN, M.D.
Watonna, Minn.

Start With Reality

EDITORS: I want to commend you for printing K. W. Thompson's lucid article, *Forgiveness and Foreign Policy* [Sept. 29, p. 15].

Certainly, in any realistic move toward Christian ideals, we have to start where we are—in other words, in the midst of the present reality, with a full regard for those who are involved, how they got to be in the position they are in, and just what kind of situation has been created.

Some will no doubt be scandalized by Mr. Thompson's kind treatment of compromise, but this is the only way of peaceful progress for people representing divergencies in culture and points of view. Furthermore, I am convinced that compromise is one of the avenues which Christian forgiveness and empathy take. Christian forgiveness in itself is perhaps the most potent antidote to that kind of self-righteousness which divides the world into "goodies" and "baddies."

ROBERT PERRY
Chairman, Division of Peace &
World Order
Board of Christian Social Relations
New England Conference



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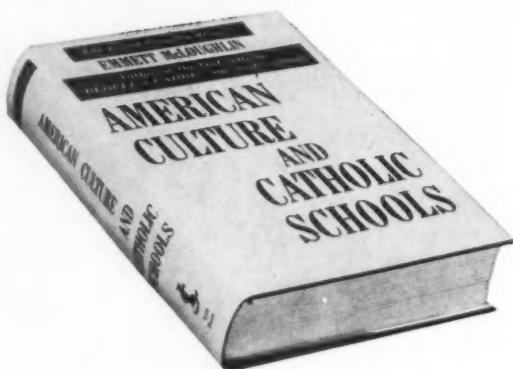
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An Announcement Of Much Consequence - - -



In April, 1954, Beacon Press published a book by Emmett McLoughlin, a former Franciscan priest who left the Catholic Church "to serve God in the slums."

The book, *PEOPLE'S PADRE* was given the silent treatment by the press.

Two years later, a tally was made of reviews of the book. A few southern papers had given a total of twelve inches of space to *PEOPLE'S PADRE* reviews. Outside of the religious field, only two national magazines had reviewed *PEOPLE'S PADRE* . . . the *Psychiatric Quarterly Supplement* and *The Nation*.

A distinguished newspaper asked Reinhold Niebuhr to review the book—and then refused to publish his favorable review. (He described Emmett McLoughlin as ". . . a very impressive person, gifted beyond the ordinary mortal with the graces of courage and charity.")

Despite this blackout the book is in its eighteenth printing—and has sold *ALMOST A QUARTER OF A MILLION COPIES*.

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Can We Salvage The Christmas Pageant?

*It is time to restore
accuracy to church portrayals
of the Incarnation drama.*

By WILLIAM L. WHITE

IN A FEW weeks now, millions of church people will again become witnesses to the drama of Incarnation as interpreted by Christmas pageants. What impact will this experience have? "Impact," you say, "impact of a Christmas pageant? Nobody expects those things to make any lasting impression!"

And, unfortunately, you are right. The Christmas pageant may be an opportunity for parading children across the chancel; it may be a time to display the gaudy moth-balled costumes of the Wise Men; it may be an occasion that is weighted with tradition and dripping with sentiment. But too seldom does anyone catch the slightest hint of what it means in terms of what God has done in coming to earth.

The truth is that the Incarnation is a startling doctrine! Either we sense this through our Christmas pageantry, or we have betrayed our purpose.

The popular desire for the miraculous has exaggerated the Nativity stories far beyond their biblical proportions. Persons sensitive to the goals of Christian education have held their breath through many a Christmas pageant hoping that the concepts for which they have labored all year will not be destroyed with one grand blow during this blessed season.

Consider the doctrine of revelation—how God "speaks" to men. The angels of medieval art are seldom pictured any more in Christ-school literature; but once a year hosts of angels are revived for their appearance in Christmas dramas—complete with white, fluttering wings and glistening halos (a very unbiblical costume). Much ado is made over a low-howering star which guided the Wise Men every step of the way. (The biblical story relates that the Magi went first to the Jewish capital, being somewhat uncertain as to their destination.) The Christmas pageant usually teaches that God revealed himself in an ultradramatic and concrete way upon this one occasion—not in a Babe alone, but in many other ways.

Tucking our costumes away for an-



William L. White is minister of Christian Education at The Methodist Temple in Evansville, Ind.

other year, we assure the people that God's usual method of revelation is in "the still small voice." We try to convince them that God is just as real today as he was at the time of the first Christmas. He is working now as he worked then. And we wonder why some are discontented with the simple "religion of the heart," and seek instead "an angel visitant, or opening skies!"

Few religious events attract a larger "outside audience" than does the Christmas pageant—in school, club, and church. If there is but one dramatic production in the church each year, it is usually assumed that this will occur at Christmas time. And the pageant usually "muffs" a genuine opportunity to witness to the faith. Through crude interpretation, we promote the idea that God revealed himself to shepherd and Wise Men in a radically different way than he reveals himself to men today.

Consideration of the question of revelation carries us into the realm of biblical criticism. We soon note that the Nativity stories of Matthew and Luke describe the process of God's revelation in two en-

tirely different ways. Matthew consistently refers to God's message as coming to persons through dreams; Luke consistently speaks of the message as coming through the appearance of angels. Could it be that both authors are attempting to make vivid and concrete that which is really inexplicable: how God speaks to men? If this revelatory framework is poetical (or mythological, in Bultmann's sense), ought not we to be free to construct another framework which will carry the same message and carry it even more meaningfully into our own day?

If we firmly believe that revelation comes as personal encounter—an I-Thou relationship—this belief should be communicated somehow in our Christmas pageants. At least, that is my belief, and in my play, *The Birth of a King* (Westminster Press, *The Youth Kit*), I have a "messenger" (an alternate translation for *angel* in the Hebrew) appear to the shepherds. Some are suspicious and decide to remain with their flocks. Others are eager to go into town and see for themselves.

Both sets of shepherds have heard the same Word. Both have had the same external experience. But to the hearts of a few—those who were best prepared—these outward words became the words of revelation!

The question naturally arises, "If we interpret part of the Nativity stories as poetic (or mythological), where shall we stop?" Only our own research and theological convictions can answer this. I believe that an unusual "star" and the visitation of the Magi were quite plausible if not actually historical.

As I see it, the Christmas pageant should either be grounded in scriptural accounts or it should be plain that the production is quite legendary. The wide usage of "the Kings" in Christmas pageantry will serve as an illustration. These characters, of course, are not biblical. They seem to have originated in the 6th century. But they have been so often used in plays that most of our

Worth Quoting

WHEN THE church ceases to be the conscience of the nation, then both the nation and the church suffer.

—BISHOP WILLIAM C. MARTIN, Dallas, Texas.

I HAVE NEVER felt that I was engaged in a battle that might be lost, but rather that I was in the service of the King triumphant.

—BISHOP ARTHUR J. MOORE, Atlanta, Ga.

WHAT IS CLEAR is that the decades ahead promise a testing that dwarfs the difficulties of decades past. The unprecedented turmoil and bloodshed of the last half century may yet appear quiet and calm compared with that which may lie before us. Does this probable turmoil promise good or evil for the Christian church, including the Methodist Church? No man can answer.

—EUGENE L. SMITH, Board of Missions, The Methodist Church.

ONE OF THE tragedies of our time is that the minister is both overworked and unemployed; overworked in a multitude of tasks that do not have the slightest connection with religion, and unemployed in the serious concerns and exacting labors of maintaining a disciplined spiritual life among mature men and women.

—SAMUEL H. MILLER, dean of Harvard Divinity School, *Time*, Oct. 12, 1959.

INTER-CHURCH relations are not a substitute for foreign missions. Global ecclesiastical introversion does not cease to be introversion by being global. It is necessary to say this rather sharply in order to separate a false from a true understanding of the new situation in which we are.

—BISHOP LESSLIE NEWBIGIN, *Ecumenical Press Service*, June 3, 1960.

IT IS POSSIBLE to gain the whole cosmos and lose our souls.

—JERALD C. BRAUER, dean, Divinity School of Chicago.

THE CHURCH of Jesus Christ is neither a profit-making corporation nor a money-seeking enterprise. It has no place in the business world of competition. Its purpose is not to make a profit. . . . The amount of money raised is of

little consequence in the program of the church. Of infinitely greater import is the number of lives touched for Christ and the depth of the commitment of these lives.

—DAVID R. HOLT, II, *Handbook of Church Finance* (Macmillan, \$5.).

WE MUST revolutionize ourselves as a church and get down where the people live. And we must realize that there is no longer such a thing as a Christian West. Can we deny that our god and our idol is our standard of living?

—JAMES H. PYKE, Wesley Theological Seminary, Washington.

IT IS ONLY as God wills that depth, wisdom, daring, and leadership be granted the free world at this crucial hour in history that the future will redeem the past.

—CHARLES MALIK, former president of the United Nations General Assembly, *U.S. News and World Report*, (July 4, 1960).

THE BESETTING sin of a minister is sitting.

—RUSSELL J. HUMBERT, president, DePauw University.

MEMBERSHIP badges without loyalty and obedience are of no value. Attachment to the Church without discipleship is the husk without the kernel.

—EMIL BRUNNER, *The Letter to the Romans*, (Westminster Press.)

"WE SUBSIDIZE the church," the Budapest radio station said, "because our society is founded on the principle of the freedom of conscience, and our state intends in this way to insure to believers conditions for freedom of worship.

"This also means that atheists, too, benefit from the freedom of conscience which enables them to criticize religious ideology."

—*Religious News Service*, June 15, 1960.

THE MYTH of the white man's superiority is broken into a thousand pieces and, like Humpty Dumpty after his fall, can never be put together again.

—RICHARD C. RAINES, bishop, Indianapolis, Ind.

SYMBOLS and myths are an expression of man's unique self-consciousness, his capacity to transcend the immediate concrete situation and see his life in terms of "the possible," and that this capacity is one aspect of his experiencing himself as a being having a world.

—ROLLO MAY, *Symbolism in Religion and Literature* (George Braziller. Used with permission of the publisher.)

laymen would swear that they are straight from the Bible.

In recent years, Christmas dramas have been of two types. One has the characters repeat the lines printed in the Scripture (usually the King James Version) word for word; this results in a stilted, artificial and dull production. A second type barely touches upon the biblical stories, and it uses them as a springboard for flights of the imagination.

There are plays about the innkeeper and his wife, or about the shepherds' children. *Amahl and the Night Visitors* relates a miraculous healing in a home visited by the Kings on their way to the Christ Child; one of the Kings is even developed as a clown figure. Some of these plays are very interesting and entertaining, but they can be theologically puzzling.

We should be able to depend upon a sound combination of Scripture and imagination for our Christmas drama. We should begin with the great themes of Christmas and develop these creatively. Our plays should emphasize God's initiative, his loving gift, his becoming flesh and dwelling among us! While we can draw much from the Bible stories themselves, we should be able to interpret and to fill in some of the gaps with a "sanctified imagination."

But how? We can examine a proposed production to make certain it teaches what we want to have taught to our congregation. We can use a running narration to tie the scenes together and to interpret the significance of the Nativity stories in light of the Christian faith. We can use some of the excellent Christmas music, with a chance for everyone present to participate in the musical expression of wonder and praise.

(It would seem to me improper to break the spell of the manger scene with conversation; soft music and pantomime do much better.)

The Christmas pageant should not be entrusted to a cast of children; though they can make a great contribution to the musical portion. Mature youth or adults should have the key parts. With the possible exception of King Herod, the costuming should be simple.

It is a mistake for the angel to appear in flowing white; his garb should be similar to that worn by the shepherds. In costuming, as well as in dialogue, we should portray a real event, involving real people. That's what the Incarnation is all about.

We could well use a more sober approach to the Christmas pageant, as well as to carol and hymn. Such a fresh interpretation might give meaning where there is now only beauty—understanding where there is now only sentiment. The Christmas pageant may yet become a worthy instrument for worship and education. Let's go to work and salvage it!

Because there is a return
to the traditional forms, we need

Creativity in Mid-Century Worship

By CLARENCE SEIDENSPINNER

WHEN THE church bells ring on the first Sunday in Advent (Nov. 27), millions of American Protestants will gather for divine worship.

During the service, many of them will be reminded of the fact that the season of Advent has come. They will see the purple chancel appointments, for that is the Advent color. They will sing music that looks forward to the coming of Christmas. The familiar old prophetic Scriptures that anticipate the Messiah's coming will be read, and sermons on the Christian hope will be preached.

Had these same worshipers been attending church 25 or 50 years ago they would not have been able to distinguish this Advent Sunday from any other, for the traditional calendar of worship was not then used by the major Protestant denominations. Only Christmas and Easter Sundays were observed at that time.

This new recognition of the seasons of the liturgical year is the most dramatic difference between today's Protestant worship and that of yesterday.

The calendar of worship is now clearly defined and generally used, except in the fundamentalist churches. This year the average Protestant Christian will know that his Advent worship marks the season of expectancy. He will look forward to the coming of Christmas, the first festival of the deity. He will be able, with knowledge and appreciation, to follow through the other liturgical seasons as Christmas is followed by Epiphanytide, and that in turn is followed by Lent, Eastertide, Pentecost, and Trinitytide.

Here is an ecumenical tie that has helped Christians to feel at home with

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one another in their worship. At last Presbyterians and Lutherans, Methodists and Episcopalians can go to church on Advent Sunday in the knowledge that the major accent of their respective services will be alike. People who use the same calendar of worship are bound to be interested in one another. Interest leads to common action and co-operation and, at length, to affection. In this way, the general use of the liturgical year becomes an important ecumenical bond.

Other reasons, also, mark the use of the Christian calendar as the most hopeful expression of contemporary worship. Not only does it enrich the ecumenical understanding, it also gives significant form to the worship of a parish church.

All too often, the Protestant worship of yesterday lacked a sense of sound design. On Advent Sunday a congregation might sing, *My country, 'tis of thee*, the choir might sing, *Listen to the Lambs*, while the pastor preached a red-hot temperance sermon. Meanwhile across the street in a chaotic background just as bad, another congregation might listen to a sermon on the proper mode of Baptism.

Because ministers and congregations have learned the significance of the liturgical or Christian year, mid-century worship brings dramatic unity to all parts of the service by grouping hymns, anthems, lessons, prayers, and sermons around the theme of the day. Meanwhile, this same theme is being celebrated across the street in a neighboring church, and all around the town, to bring a sense of fellowship to all the worshipers of the community. Step by step throughout the year, the Christian story and experience unfold in the familiar but significant design of the liturgical year.

Such usage roots worship in history. The great themes of the church year are

historical: the Jewish expectancy of the Messiah; the Nativity of Jesus; the Epiphany of Jesus; the wilderness retreat and temptation of Jesus; the crucifixion and resurrection of Jesus; the birthday of the church at Pentecost; and the celebration of God as Father, Son, and Holy Spirit during Trinitytide. As long as worship is rooted in these historical themes, it will always have a solid core of objective reality. Passing interests may come on the scene for a time, but these historical roots bring worship back to its accepted norm and the sources of its continuing life.

A second mark of mid-century worship is that of a traditional emphasis on the forms and materials of the service. Thirty years ago, ministers and congregations awakened to the fact that their services were too dependent upon the whims and emotional level of the pastor. They found that the materials often used were cheap and banal by comparison with the other books and music of the community. Their first move was a retreat to tradition. In the great services of the Reformation and in the materials set forth in the Book of Common Prayer, the Roman Missal and breviary, and the prayer books of the Eastern Orthodox Church, these ministers and congregations found their liturgical security.

Protestant worship in many a parish church became something in the nature of an adaptation of matins or evensong from Common Prayer. The order of worship was much the same and the materials used were those from the devotional treasures of antiquity. This gave divine worship a stately sense of form and dignity which the earlier Protestant worship of the century had lacked. Prayers and devotional materials were now phrased in beautiful English, often archaic in its idiom. In truth, it must be said that these services based upon traditional forms brought new significance to divine worship. It was no longer dependent upon the subjective interests of the pastor, but was rooted in history, not only in regard to the theme of the season, but also in its liturgical form and in the materials used to bring that form to life.

The great Protestant denominations, by official action of their governing bodies, have approved this type of service for use in their respective churches. Methodists have published a Book of Worship, and are currently revising it. The Congregational-Christian churches have put out a Book of Worship for Free Churches. Many other denominations have done the same in outlining orders of worship and supplying prayers, litanies, and other acts of worship based upon the great devotional services of the past.

The latest collection of these services has just been published by eight Lutheran

synodical groups. It is the latest attempt to make available to denominational worship groups the traditional services and materials of worship.

In general, mid-century worship is fixed at this point of the return to the historical, both in terms of the calendar of worship and in terms of the esthetic forms and materials of worship. To enter the average Methodist, Congregational, Presbyterian, or other Protestant church is to participate in a service not too different from morning prayer in either the Lutheran or Episcopal Church.

Against this historical emphasis and lack of creativity in the forms and materials of worship there has been a twofold rebellion.

On the one hand, we have the rebellion of the amateurs in the field of worship. These are the pastors and congregations who don't really know what they are doing during the exercises of worship. They let circumstances shape the service instead of putting the basic principles of worship into work in forming a creative liturgy which has relevance to the interests and needs and forms of expression in the community.

When one rebels against these historical materials and, at the same time, seems to know nothing about the principles of worship, his liturgical shortcomings are going to result in very bad taste.

This rebellion of the amateur is the third mark of mid-century worship. Take, for example, an Annual Conference service. The gowned choir enters the church in procession, but the clergy enter the chancel informally and ungowned. The host pastor is obviously unprepared although the service was scheduled months ago.

HE ANNOUNCES a subjective hymn, *I would be true for there are those who trust me*. This is followed by the Scripture reading which later proves to have no relation to the sermon at all. The choir pants through an anthem that is beyond its capacity to interpret. The Conference secretary makes some mundane announcements about food and lodging. The offering is taken with a few words, of course, about meeting the necessary expenses of the Conference. The visiting preacher is introduced and he uses the pulpit as something of a stage from which to do a dramatic sermon that would be a first-class act on any vaudeville circuit if there were such today.

Here was a rebellion against the formal and traditional service, but could it possibly be called divine worship?

Take the church adjacent to a campus. The service was formal enough, in the sense of being well designed, but the pastor chafed under these liturgical restraints. To prove that he was a regular fellow after all, he appeared ungowned

in the chancel, and rattled his way informally through the service. He invited a young lad about to leave for college to read the invocation and prayer. Then he spotted an old friend who had recently moved to the city from California and who was visiting today. The preacher cited the visitor's achievements and basked in the honor of having him present. Instead of seeing God high and lifted up that Sunday, we saw instead a "good guy" operating at his luncheon club best.

This type rebellion is a romantic subjectivism which reaches for sentimental background music during the prayer, for changing colored lights in the chancel as the service proceeds, and for complete and unashamed ego-centricity on the part of the pastor in conducting the service. The liturgical amateur, unable to forget himself, is therefore unable to point his people to God.

Then there is the rebellion of the creative artist who knows that something more is needed than the liturgical forms and materials of antiquity. Throughout the country you will be able to find services designed and supported by ministers and congregations who have taken a creative approach to divine worship. This is one of the most hopeful signs of mid-century worship.

The general norm of these services is rooted in the psychological processes occurring within the individual during his encounter with God. This approach gets at the reality of worship itself. It asks what actually happens in the God-man encounter. Having explored that question, the creative artist seeks to transmute the process into liturgical form, so that the encounter with God may be reproduced again during divine worship. This results in a service that has about it a compelling sense of the wonder of the Christian experience.

The creative artist seeks also to clothe this sound psychological form with the best materials of mid-century expression. He will not want his prayers, sermon, litanies, and other materials to ring with 18th or 19th century idiom. He will want them to sound like an educated man speaking to his peers in 1960. Contemporary literary usage is effective and beautiful. This pointed beauty can bring modern worship to life and make people feel that they are dealing with one of the most relevant phases of human experience.

This wonder holds the key to man's interest in God and the church. Our continuity with history is found in the use of the church year, but our relationship to modern man is found in the use of vigorous, contemporary materials so arranged that the natural pattern of man's encounter with God will be reproduced.

This is the mark of mid-century worship at its best.

.... HOW ONE

THE WORSHIP experience must give birth within the worshiper to a deeper awareness of and dedication to God. The pattern of worship need not be original to be creative, but it must foster an original expression of love to God.

Each service of worship should be a creative experience. The changing of hymns, Scripture, and responsive reading each Sunday is not sufficient. The needs of the congregation understandably differ from week to week; certainly members are not always precisely in the same frame of mind. The identical order of service may not bring the desired worship experience each week.

So, while the liturgical trend is a good one, what we really need is creative worship carried out within the framework of traditional liturgical forms.

The 1960 General Conference advocated a return to more set prayers, and a more ordered pattern of worship. This is certainly desirable, for liturgy can help us to be creative in spirit.

We should use the ancient liturgical prayers in a creative way, but the emphasis must remain upon the creative, for the prayers should express one's personal feeling, not merely provide a formal religious observance.

To illustrate: in my own church we have developed certain prayers for use in the opening portions of our morning worship service.

The service begins with a call to worship, or a variant. Because the traditional call to worship follows a precise pattern, I use what is listed on the Order of Worship as the Exhortation. This deals with the human need, the necessity for worship, and something of the desire of God to meet us in the experience. This is immediately followed by the Invocation.

The outward form must reflect the inner experience. Therefore, the Exhortation comes at the very outset, because it reflects the human need of the divine reality. Many a service of worship is not satisfying solely because it fails to parallel the experience of the individual soul.

Here are examples of the Exhortation and Call to Worship. Each pastor, naturally, will want to write his own:

Through all the changing years of our lives one need remains constant: the need to commune with the Father of our

MINISTER DOES IT

W. Goddard Sherman, pastor of the Melrose Park Methodist Church, Fort Lauderdale, Fla., shares the concerns expressed on the preceding pages. Here he illustrates how to blend traditional forms with modern language.

spirits. Into this holy place we have come to find the divine Presence, knowing that as we come in faith the deep needs of our souls will be met by infinite love.

Let us come with grateful hearts to this, the house of prayer. Let us remember the gift of life, the sustenance of life, and every blessing which enhances life. Let us praise the Giver of every gift, striving to magnify his name with our lips and with our lives.

Our spirits are weakened by care and inner tension. Our outward lives reflect the disquiet within our souls. That our spirits may be calmed by the indwelling of a Power beyond our own, we come to this hour of worship to meditate upon truth that is eternal.

We will do well to fortify our souls each day against the forces that will face us. The hour of worship and prayer is the hour which strengthens our inmost beings. That we may face the world and its turmoil, let us here seek the quiet and inner peace which God will grant to those who wait on him in faith.

The Invocation properly follows the Call to Worship, or the Exhortation. It usually is offered while the congregation is standing, and is the doorway into the high moments of worship. Therefore, it should be brief, but significant.

It must set the tone for the service. If the service marks a particular day in the Christian calendar, that fact should be reflected in the Invocation prayer. This also serves to keep the continuity of the service.

To blend the components to form a unified worship service, it is often helpful to permit the opening hymn to provide the theme for both the Exhortation and the Invocation. This guards against their seeming to be inserted simply out of necessity.

The opening hymn should, of course, be a hymn of adoration. It should never be a prayer hymn, or a hymn of discipleship. This will come later in the worship experience. The first hymn must set the tone for the moments to follow, and much is lost by the selection of an inappropriate hymn.

Let us suppose that the opening hymn is Robert Grant's *O worship the King, all*

glorious above.

The Exhortation and the Invocation which immediately follow may well pick up the theme and tie the opening components together to form a unit.

Here are suggested ways in which this can be accomplished:

God never leaves his people day or night, but continues throughout all of life to be our shield and defender, redeemer and friend. Let us, frail children of dust, seek him who is Almighty, that our weakness may be turned to strength. Let us pray:

Our heavenly Father, all-glorious above, We gratefully sing of thy power and love; help us to worship thee till life shall end, our maker, defender, redeemer, and friend. Amen.

The invocation would then follow:

Advent:

Almighty God, source of all being, fountain of light, and truth, we praise thee for thy goodness in sending thy Son into the world to reveal thy love to us. We pray that in this hour, as we remember his coming, thy love may truly come in our hearts, and thy Spirit inspire us to magnify thy holy name. Amen.

Christmas:

Heavenly Father, we worship thee who has given to the world the matchless gift of thy mercy. This day we celebrate the birth of him who reveals thee unto us. As we worship, let thine own Spirit be born within our hearts. We pray in Christ's name. Amen.

Almighty God, who by the birth of Jesus Christ hast given us a light to dawn upon our darkness, grant, we pray thee, that the eternal light may direct our lives always. We praise and worship thee in this sacred hour that we may serve thee throughout our lives; through Jesus Christ, our Lord. Amen.

New Year:

Gracious God, our Father, a new year dawns upon us, new with opportunities and manifestations of thy love. Pour out thy Spirit upon us in our moments of worship that we may be prepared to glorify thee all our days. Amen.

O Thou who art ever the same, grant us so to pass through the coming year



with grateful hearts, that we may be able in all things to please thy loving eyes. Prepare us in this hour by the indwelling of thy Spirit, through Jesus Christ, our Lord. Amen.

(Mozarabic Liturgy, 700 A.D.)

Epiphany:

O God, thou dost claim the sheep of every fold as thine own children; grant that all men may come to know and love thee. Fill us now that we may worship thee acceptably and serve thee devotedly, that we may proclaim thee to all mankind. In Christ's name. Amen.

Lent and Holy Week:

Eternal God, who dost forgive the sins of all those who are penitent, create in us clean hearts and pure wills. As we meditate upon thy truth, let thy Spirit mold us after thine own pure will. In Christ's spirit we pray. Amen.

Eternal Father, we invoke thy blessing upon thy people gathered to worship thee. May the Christ whose death we commemorate this day inspire us to a deeper love and more faithful service in thy name. Amen.

Easter:

Eternal Spirit, who giveth unto thy people the power to triumph over evil, grant that the moments we remember in the life of Jesus may stir our souls. As we worship thee in this hour, let us be filled with thy victorious love, that we may glorify thee now and always, through Jesus Christ our Lord. Amen.

Thus, each service of worship must be a creative experience. A mechanical recitation of creeds and collects will not do. To supply the varying needs of the congregation the aids of worship must also vary if the service is to bring the worshipers closer to the divine reality—the purpose of worship.

Are Present-Day College Students More Conservative Than Their Predecessors?

A PANEL

Not in the Real Meaning of "Conservative"

By R. JERROLD GIBSON

Director of the Wesley Foundation at Harvard University



STUDENTS in an earlier day found it easier to find something to "believe in." Perhaps it was a war to end all wars, and the hope carried them vibrantly forward.

Some set out to win the world for Christ in their generation. Others were caught up in some great social experiment in which there was the vision of banishing suffering and want.

Today students realize that they will continue to live in a world of threats and tensions, that social problems are never finally resolved, and that the advent of the affluent society brings misery of a different sort. So many things have been tried and found wanting that the student of our day is perplexed, confused, almost lost.

Few people have charged him with being conservative with an ardor. Neither is he branded as too liberal. Often he is simply dismissed as nondescript, vitally concerned only about his own security and little else.

Now, a good conservative, they tell me, is usually firmly grounded, devoted to certain values in which he believes. The fact that these values are interwoven in existing institutions and social habits is what makes him a conservative—he doesn't want to see too many basic changes.

Students have never been characteristically conservative and, more often than not, they have been carrying some kind of banner for a great cause. But the promise of the cause has waned, and they have begun to look around helplessly, with discouragement, with indifference, and sometimes with suspicion.

The ones hardest hit throw everything over and turn to some bizarre habit of living. A greater number, however, tend to settle into grooves that have been prepared before their time. In this sense they are conservative; many turn to established ways of doing things. But it is more with a shrug than with a cheer. They aren't the real conservatives who are willing to get up on a soap box and proclaim their convictions. They are almost conservatives by default.

It is true that students today are less willing to challenge or to break any established social molds. They are usually skeptical when someone suggests a radical departure from the normal way of doing things. But the root of the problem lies in their great perplexity about what really is important in life. Whenever, and however, someone is able to speak to them at this point, we shall probably find that their conservative "appearance" is only skin-deep.

There Is No Easy Answer

By DONALD J. COOK

Professor of Christianity, DePauw University



WHO CAN say with any absolute, complete conviction? After all, how does one judge what is liberal or conservative in one era compared with another? What

may have been a liberal view in one generation may now have become a conservative view.

Is it not possible that the uncertainties of our present age may tend to influence any forthright direction the present student might choose to take? Hence he follows a day-to-day existence and may, therefore, appear to be conservative when he is merely uncertain.

If there is any one way in which to-

day's student shows conservatism it is in his preparation for the life ahead. Frequently—although not always—the challenge of the intellectual life which college should afford is lost in the student's diligent search for the "good life"—the comfortable life which our present high standard of living makes possible—the "good life" with a maximum of ease and a minimum of work. To marry, to raise a family, to settle down in a comfortable home in a good neighborhood, to enjoy forever the fruits of abundance—this is the goal of many college students. This has always been true of the large proportion of students in any generation, and always will be, but never before has this life been so easy to obtain by so many as it is today.

With each generation of college students only a minority will grasp the needs of the future and undergo the mental rigors necessary to fulfill their promise. The rest of society merely follows their lead—at best a slow process. Those students who became the nation's teachers, theologians, scientists, engineers, lawyers, doctors, and artists see the hope for the future in the acquisition of knowledge and they apply themselves for that future.

These are the serious students. But one must hesitate to say that they are more conservative than their predecessors merely because they have no common slogan of liberality. It is possible that the areas of the mind are the liberalizing arenas of our present and future students, and their attitudes must not be judged by some out-dated criteria.

Present students have a greater interest and voice in college and university policies than did those of past generations. Even the curriculum is not immune to their criticism and recommendations. The ferment taking place in American education today is being accelerated by the view of the present student body. On every hand one finds evidence of liberal thinking on the part of college students. Would you say that today's college students are conservative in their attitudes on race relationships, international affairs, and other social problems? I do not believe that any careful observer

would say so. Perhaps they could even be said to be less conservative.

It should be emphasized that this generation is a seeking generation. It faces problems which were not even imagined a few years ago. What will its answers be to these questions? Who will decide how they will be answered? Obviously, the answers rest with today's students.

There is no easy answer—no easy solution. This generation of college students must seek these answers before they can afford to climb on any liberal band wagon. Perhaps they hesitate because they are unsure. But college students today should not be judged as being more conservative than their predecessors merely because the direction in which they should move has not yet become clear to them.

Yes, in Some Ways

By JAMES W. GLADDEN

Professor of sociology, University of Kentucky



BY ALMOST any definition today's college people are predominantly conservative.

Those students whose parents (or at least fathers) attended college in the 30s seem far less liberal than their elders. And, of course, there are many thousands of young men and women who are the first of their family line to get higher education. Both kinds of students are avid status-seekers, and carefully conform to what they believe is expected of them.

Collegians two decades ago were prone to raise questions about the economic system and religious orthodoxy. There were numerous cliques for liberal and even radical political action. There is nothing today like the movement in 1934-35 when 18 national student organizations, through their representatives, told President Roosevelt that their university generation would not support the government if it waged a war.

The present collegiate crowd is "mad" (the satirical magazine by that name is preferred over all others by 52 per cent, according to a survey), but about such superficial elements of the culture as television programs, subway and bus fares, campus restrictions on their private lives, and personal relations between the sexes. They are mavericks only vicariously.

Students now, like their elders, belong to and attend churches in much larger numbers. A majority of those who think for themselves about religion have become ultra-conservative or neo-orthodox. Those who do not prefer to work

it out, but want simply to be men and women of distinction are credulous about the traditional faith. Courses in religion are much more popular, but the textbooks are devoted to appreciation, not analysis.

Males are bending every effort (that they choose to bend) to become "organization" men. Females are frantically seeking to find one of these ambitious chaps, marry him quickly, and bear him three or more children (college-attending mothers have a much higher birth rate than they did 20 years ago).

Much less interested in careers and professions than they were even 10 years ago, college women may now become working wives oftener than before, but not so much from a creative impulse as to help their husbands get ahead and to insure more worldly goods.

Yes, the youth culture to be found in college in the mid-century is quite oriented to classical or traditional values (and both words are synonymous with conservative). This is not a "beat" generation of which we speak. They have never been beaten for conformity, for glib expression of the correct phrases, for espousing proper attitudes, actions, and attire.

The small minority of independents in thought, word, and deed have a much harder time in the 60s than they had in the 30s. They do not want to be mass-minded, nor do they wish to be "beatniks," but they do want to be "realniks"—accepted by their fellows. And they cannot entirely escape the pervasive pressures which would mold them into college Joes and Janes grooming themselves for tomorrow's occupational habits which increasingly require conservative cuts.

Only the liberal parents and teachers worry about the current college crop.

It Depends Upon What Is Meant

By DAVID K. SWITZER

Chaplain, Southwestern University



I HAVE asked both college students and teachers whether or not students today are more or less conservative than their elders. Some said yes, others said no, and almost all added quickly, "Now tell us just exactly what do you mean?"

The noes apparently refer to a growing liberalization of the ideas of college students in social and religious areas. But what is meant by this?

If by "social" we mean wild parties

and oddball antics, the present college generation is probably more conservative. To be sure, there have been some pantie raids, and the packing of people into telephone booths matches the goldfish swallowing of pre-World War II days. But, on the whole, today's students very likely are more serious than the pre-war group.

Taking "social" in its broader meanings of accepting minority groups and seeking further contacts with them, exploring new avenues toward social justice, today's students are certainly not conservative in the sense of holding back.

Religiously they are growing more liberal in certain ways. They are willing to entertain new approaches in the application of the Gospel, to accept new thought forms in the articulation of the old, old story. They readily accept biblical scholarship. They are apparently searching for anything which will put meaning into theology and translate it into living experience.

These are areas in which it might be said that they are not more conservative. But when conservatism is thought of as a total attitude in terms of an unwillingness to dare personally, to venture, to risk one's self, the answer for many of them is that they are more conservative.

There are the dual expressions of the single phenomenon of the search for security. Security in personal relationships is sought in conformity, an over-identification with the group, rather than a growing individuation resulting from group membership. Security in the realm of the material is sought, often quite consciously and deliberately as being some ultimate good in itself. This is undoubtedly a symbolic compensation for an inner feeling of insecurity.

Most college students are still in the process of attempting to resolve the dependence-independence conflict, seeking to become independent while still financially and emotionally they are dependent to some degree upon their families. Yet, in seeking to relate to a new group at college, they merely accept the college organization as another authority figure for themselves, and give themselves to it with a new conformity and obedience which is just as rigid and stultifying as that which they are trying to cast off. There may be occasional gripes at the conformity demanded, but they continue to go through the motions in order to be accepted by the group and be a part of it, rather than run the risk of being isolated.

This is not to condemn the young people. If they are this way it is because this attitude has been bred into them by our times and by us. They actually are seeking a means of self-expression, but they need guidance in knowing what to dare for, and what is worth giving one's life to in the face of the threats of our world situation and the widespread lack of assurance that anything is lasting.



You can serve only one master . . .

ONCE UPON a time—back when witches said, "whist," and things happened—there was a minister's wife who liked to talk. Her exact denomination has never been determined. Methodists said she was Presbyterian, and Baptists said she was Episcopalian; some said she was clever, and others said a witch. Anyway, the minister's wife liked most of all to tell the story of the first church in her town.

The early pioneers, so her story goes, came and settled in this great country, and they built their rude homes against the winter, and they tilled the wild land, and they worshiped God on their knees night and morning.

It wasn't long before they began to feel the need for a place to come together and worship God and thank God for their many blessings—blessings albeit interwoven with hardship like the sturdy tweed of their homespuns. Yet, even for their hardship they gave thanks, for was this not, after all, the tempering of the steel of their souls?

"We, the servants of God, must build a house in which to worship," said the people, and forthwith every hardened muscle was exercised to the limit in the upraising of the first church.

It was a fine, if simple, structure, and the people gathered inside on the first Sunday to worship God and sing songs of praise. But there was a noticeable lack of direction in their program, and the people said, "What we need here is a preacher—one who can direct our worship, though it must continue to be *our* worship, and one who will end this haggling about which hymns to sing, and one who will read from the Book to us, and who has studied much in the Book himself, and can explain some of the hard parts and put them into plain talk for us. He must be one who can pray with us in times of stress, and help us maintain the peace in case anybody should cross somebody else."

And the people sought among their



ranks until they found such a man and for him they straightway built a house which they called the parsonage, and they paid him for his services by helping him with his tilling or by sharing with him the fruits of their own labors.

Telling the story, the minister's wife who liked to talk said that these servants of God were as careful of their church itself as they were of their pastor. And every family selected a prize portion of its harvest to be bartered for materials to improve and decorate the church with paneling and window panes with a lavender cast. The people loved their church because it helped them express their love for God, and they loved their minister because he helped them to be living examples of that love.

One day, the story continues, while a group of women were dusting the pews before the mid-week meeting, one of them spoke gratefully of the blessing of a church to help the people worship God. Another of the women—she was but a slip of a girl, really—stopped work then and stared without seeing through a lavender window. And when she stopped staring and spoke it was to say this: "It is wonderful for us today, for the church serves us who serve the Lord, but it will not always be so. One day the church will rise up and demand that the people serve the church, and the people will not love it then, because the church will have forgotten its place."

"What are you saying? How you talk! What makes you carry on so?" cried the women demanding an explanation.

"One day," said the slip of a girl, "say maybe, 1940—1960, maybe, the church will grow big—very big with departments and committees and programs and files and assistants to assistants and secretaries for all. And many people will come to church—some because they need God, some to make a good impression on their neighbors, some because everybody's doing it—and they all will listen to the preacher, but they will not know

what he says. Some will not know for lack of listening, some will listen, but not understand his big words—for the minister will have become as fancy as the church—and still others will understand what he says, but will not ponder his words through the week, for, indeed, sometimes the minister will not have much to say.

"In those days," continued the slip of a girl, "the church will have many colored windows and much pomp and ceremony and ushers and acolytes and specially trained choirs."

"Well, what's wrong with that?" snapped one of the women.

"Nothing much, I guess," said the girl slowly.

"Nonsense," said another woman, "where would they get colored glass? Glass is only clear or lavender."

"They will buy it from big merchants," said the girl. "They will not deal with provisions in those days. They will use currency then—like money—which will be ever-so popular. And it will be a trifle hard to separate the people from their money, even for the upkeep of the church."

"Nonsense!" said the women. "How can they have such a fancy church if the people won't part with their money?"

"Oh, the church will get their money," said the girl, who by now had their full attention. "The church will use the methods of the world, and it will get their money, all right. The church will be so big that some of the people will be afraid not to support it, and they will visit others and tell them how much they ought to give, and how much their neighbor gives, and shame them into giving in the name of the church. For, as I've said, the church will refuse to be a servant to the people, but will demand to be served by the people, saying: 'Serve me, for how can you serve the Lord, but through me?' And some of the people will accept this without thinking further, and others will remember the days when we worshiped only God and the church assisted us to that end."

"All nonsense," said the women, "The church knows perfectly well that its only purpose is to help the people serve the Lord. Why should we serve a building? That is nonsense!"

"Our humble church knows," said the girl, "I only said that one day when the church becomes big and fancy and the people forget to pray on their knees. . . ."

"Nonsense!" said the women with finality, and they dusted with vigor to match their disapproval. And the slip of a girl fell silent aware of their disbelief.

And this is where the minister's wife liked to end her story with a sly smile. It may be worthy of note, that some say she was later hanged as a witch—although it is not known for sure—it all having been such a long time ago.

—MARTHA

He turned his back on wealth in order to fight slavery.

The Man Who Feared Prosperity

By HARRY M. SAVACOOL

JOHN WOOLMAN was troubled. The business in his tailor shop and store was increasing rapidly. He was a devout Quaker, and his strict honesty and friendly service drew more and more business among his neighbors in Mount Holly, N.J.

Thirteen years before, in 1743, he had deliberately chosen tailoring, a trade which he thought would offer him support without the danger of becoming wealthy. He regarded prosperity as a real danger. In his *Journal* he wrote:

"I saw that an humble man, with the blessing of the Lord, might live on little and that, where the heart was set on greatness, success in business did not satisfy the craving; but that commonly with an increase of wealth the desire of wealth increased. There was a care on my mind so to pass my time that nothing might hinder me from the most steady attention to the voice of the true Shepherd."

With such ideas he had gone into business cautiously, taking care not to get rich. After 13 years he found himself, in spite of everything, becoming a prosperous businessman. He was badly bothered.

Over a period of years he tried to cut down his income. First, he turned his back on the sale of all goods in which slave labor might have been used. He eliminated from his store everything which might be classed a luxury. He even advised his customers to go to other shops instead of patronizing his own.

Still he prospered. Earnestly he sought divine guidance in prayer, and finally he decided to close out his business and work only as a private tailor without apprentices or employees. As a tailor he could support himself, traveling about as an itinerant Quaker preacher and evangelist.

Harry M. Savacool is now pastor of the Methodist Church in Owego, N.Y.

His devout Christian attitude was based on a deep religious experience which had come in his late teens after a long struggle with temptations to worldliness. During those younger years he was a gay chap who loved fast social life. Unreservedly he gave himself to having a good time. Yet in all those years he was fighting an inner battle with his conscience. In his *Journal* he says of this period:

"I was often sad and longed to be deliver'd from these vanities: then again my heart was strongly inclin'd to them, and there was in me a sore conflict."

Finally, the victory was won and he was converted and changed within. One winter evening he fell under strong conviction. The peace of inner victory was his. He says of it:

"While I silently ponder on that change wrought in me, I find no language equal to convey to another a clear idea of it."

He realized his weakness for social life and gay companions, and this time he had the wisdom to cut loose completely. He took a position keeping a shop for a merchant in Mount Holly, N.J. He lived alone in the back of the shop and gave all his spare time to religious reading and devotions.

John Woolman, the Quaker businessman and itinerant lay preacher, is one of the most remarkable Christians in history. His character was an amazing combination of gentleness and kindness with an unswerving devotion to right and a quiet and determined persistence in promoting it.

For instance, when the owner of a tavern in Mount Holly was found to be conducting his house in a very disorderly way, John Woolman felt he must do something. He went to the tavern keeper privately to avoid humiliating him. The offender was so moved by this consideration and gentleness, coupled with firm



JOHN WOOLMAN

plain-speaking, that he mended his ways.

At the time slavery was prevalent in New Jersey, Quakers saw no wrong in it, and they owned slaves. In the South, Quakers operated large slave-staffed plantations. Others in New Jersey and New England had financial interests in the African slave trade.

John Woolman's employer had a Negro servant woman whom he sold. John, who was skilled in drawing up legal papers, was instructed by his employer to draw up the bill of sale. He was greatly troubled about his part in this transaction, and very sorry later that he had not refused.

Shortly afterward, when a young Quaker bought a slave and asked him to draw up the bill of sale he would have none of it, but instead pointed out the evils of slavery. This was the first of hundreds of anti-slavery conversations with which he was to drive slavery out of the Quaker Societies and help undermine its whole foundation in America.

At the time it was the custom for devout Quakers, who felt they had a message for their fellows in other areas, to get letters of recommendation from their own society and to go on preaching tours. These contacts did much to stimulate the spiritual life of the Quaker Societies.

In 1743 John Woolman and a friend made such a preaching tour to more than a dozen places over a period of two weeks. It was the first of many such trips for John Woolman. He went with increasing frequency and over greater areas from that time until his death, which came while on tour.

In the spring of 1746 he made an evangelizing trip through Maryland, Virginia, and North Carolina. He was deeply troubled when he was entertained in the homes of Quaker plantation owners who lived in ease and luxury at the labor of their slaves. Everywhere he

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talked politely but persistently against slavery, and his conversations caused much heart-searching among his hosts. He invariably emphasized the evil effects of slavery upon the white owners.

When he returned to Mount Holly he carried on a quiet but consistent campaign against slavery among the New Jersey and Philadelphia Quakers. At first, opposition was almost unanimous, but his determined yet friendly campaign through speeches, pamphlets, and letters won more and more of his fellow Quakers to his thinking.

He now decided to carry his campaign into New England, which was the center of the African slave trade. In Massachusetts and Rhode Island he found well-to-do Quakers who made much of their wealth from slave trade. He pointed out to them the iniquity of their business.

In the Philadelphia Yearly Meeting in 1759 he saw the first fruits of his efforts. Quakers began to be troubled at slave owning, and some freed their slaves.

At a time when the Pennsylvania frontier was being harassed by Indian raids there was widespread public demand for strong military action, but like all Quakers, John Woolman opposed war even against hostile Indians. He decided to make a journey among them in the interest of peace.

In great hardship, he penetrated the Wyoming valley. His life was several times in danger from the Indians, but his peaceful and friendly spirit brought him home safely.

In 1772, he began what turned out to be his last journey. With letters of recommendation to the Quakers of England, he started a walking tour of England preaching and serving the needy. Caring for victims of a smallpox epidemic he contracted the disease and died on October 10, 1772, at the age of 51.

While it seemed then that his efforts had accomplished little, great results were to follow. The seed he had planted led Quakers to renounce slavery within a few years after his death. And there is no doubt that his teaching sowed the seeds of the widespread opposition to slavery which soon developed.

John Woolman's *Journal* is unique in its simplicity and sincerity. It has gone through more than 40 editions and has stimulated the spiritual life of a multitude of readers. As that *Journal* was circulated, the public became aware of the dimensions of his Christianity. His life is summarized in this last journal entry, just before he was stricken with smallpox:

"In this journey a labor hath attended my mind, that the ministers among us may be preserved in the meek, feeling life of truth, where we may have no desire but to follow Christ and to be with him, that when he is under suffering, we may suffer with him and never desire to rise up in dominion, but as he, by the virtue of his own spirit, may raise us."



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Books of interest to pastors

Martin Buber: Jewish Existentialist, by Malcolm L. Diamond. Oxford Press, 240 pp., \$4.50.

Reviewer: WILLIAM A. JOHNSON is instructor in religion, Trinity College, Hartford, Conn.

Martin Buber is the most important Jewish thinker of our time. Biblical exegete, existential philosopher, mystic, theologian par excellence, all characterize this Jew who has placed himself upon a "narrow ridge," where one asserts the priority of God, truth, and goodness, without at the same time being able to prove anything.

Buber, now 80, has lived through all of the exigencies of our century, and through it all has managed to keep Judaism above water, even when it was threatened with annihilation by Nazism and political amalgamation by Zionism. Buber has been loyal to the *covenantal* faith. He represents the very best of historic Judaism. For this reason, alone, the book should be read.

But Buber is important for Christians as well as Jews. The "I-Thou relationship," a Buber insight, makes sense out of Christ's injunction to "love one another." His emphasis upon the *dialogus* relationship is important for modern tendencies in philosophy and theology. What is even more significant is that Buber speaks a great deal about the relationship between Judaism and Christianity. Buber passionately admires the person of Jesus, and has found in him, as he himself says, "my great brother."

The most valuable chapter is Chapter 7, *The Jewish Jesus and the Christ of Faith*, in which Buber elucidates his "intense involvement with the character of Jesus of Nazareth." This is required reading for everyone who hopes also to become "intensely involved with the character of Jesus Christ," or who is motivated to lead others to the same involvement.

The Human Problems of the Minister, by Daniel D. Walker. Harper & Bros., 196 pp., \$3.95.

Reviewer: JAMES E. PENDER is pastor of St. Andrew's Methodist Church in Jamaica Plain, Mass.

Daniel D. Walker, father of four children, is pastor of the First Methodist Church in Oakland, Calif., and taught

homiletics for three years at the Pacific School of Religion.

Mr. Walker effectively deals with the tensions that develop in the minister's life. He discusses nine major problems, including "Spiritual Preaching and Material Comfort." The method of writing is to present the problem, call attention to certain inadequate solutions, and suggest a solution.

The style is that of a preacher. Illustrative material ranges from an incident in Walker's garden with his little girl to quotations from *The Organization Man*, William H. Whyte, Jr. (Doubleday, \$1.45).

If a pastor is interested in reading a book that will make him see himself as he knows he is but seldom has the courage to admit, read this. This book is not a listing of stereotypes; it is the disclosure of the flesh and blood problems of spiritual leaders. It is not a sarcastic attack, nor is it the wail of the overworked, unappreciated man of the cloth.

Walker is not determined to relieve all of our tensions, but he does suggest how to live with them. This book has helped me. I'm sure it will help most readers.

Nursery-Kindergarten Weekday Education in the Church, by Josephine Newbury. John Knox Press, 203 pp., \$3.50.

Reviewer: EDWARD C. PETERSON is editor of children's publications of The Methodist Church.

"Our church is considering organizing a program of weekday education for preschool children," the pastor's letter read. "Please send me help!" Until now this was a difficult letter to answer. Resources were to be found in many places, but did not all speak to the special requirements of Christian educators.

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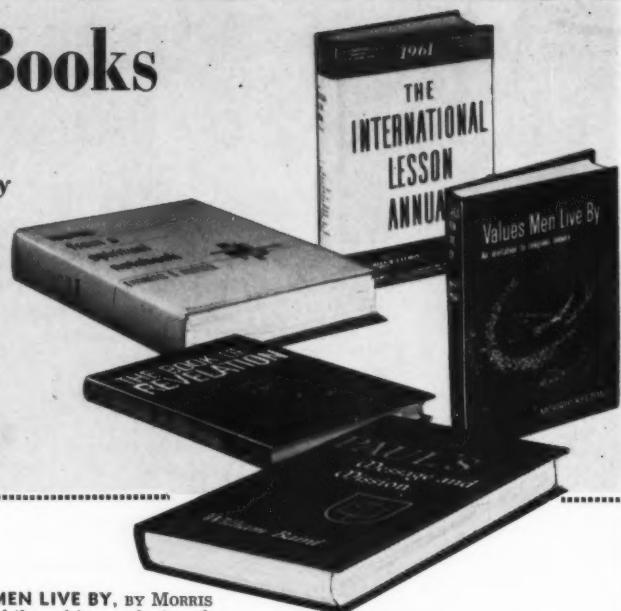
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Japanese Contributions to Christian Theology, by Carl Michalson. Westminster Press, 192 pp., \$3.95.

Reviewer: BEN SAWADA is minister of The Methodist Church of Spring Hill, Mobile, Ala.

This book begins with a lengthy discourse on the "non-church movement" which has developed in Japan. The first quarter of the book is given over to this problem, and there are references to it in the author's study of other theologians.

This "non-church Christianity" is a particular and peculiar contribution of the Japanese Christian community.

Michalson describes it as "an attempt to achieve a pure Christianity that loves God and man without the church. The movement's adherents are avid students of the Bible, yet they have no relation to the organized church. Kanzo Uchimure, the founder of the non-church group, taught that the "church" impaired the movement of the spirit of God.

Emil Brunner has said that the movement is a purely Japanese-type Christianity which meets and understands the Japanese spirit. Michalson suggests that Brunner introduced the movement to the "outside world." However, some years ago, while a missionary in Japan, I heard a dean of a theological school talking about Japanese theology and its contributions. His thesis was that the only unique idea originating in Japan was the "non-church movement." Later I asked an American theologian about this and his was the same idea. Neither of these men were influenced nor awakened by Dr. Brunner's discovery. So perhaps Michalson overstates the case when he credits Brunner with the introduction of "non-church Christianity."

Michalson does evaluate Japan's theologians well, the leaders Watanabe, Hamano, Kitamori, Hatano, rank well among the theologians of the world, but

as Michalson points out, they have been strongly influenced by European theologians. Watanabe draws from Dilthey, Husserl from Heidegger; Kumano is strongly Barthian, but he never forgets that Troeltsch and Gogarten taught him, and Hatano leans heavily upon Kierkegaard.

This by no means takes away from the greatness or genius of the Japanese theologians. Dr. Michalson presents a good study of the development of the theological mind in Japan, one that has come a long way in one short century. But by its very nature, and the situation in which it finds itself, the Japanese movement has not come to its full fruition and has yet to give its greatest contribution to Christian theology.

briefly noted

The Reality of Faith, by Friedrich Gogarten; translated by Carl Michalson and others. Westminster Press, 192 pp., \$3.95.

With a literary strategy like that of the detective story this scholarly theologian develops the problem of subjectivism in theology. Although it is involved, and not easy reading, it is a book for the times.

Questions People Ask About Religion, by W. E. Sangster. Abingdon, 142 pp., \$2.25.

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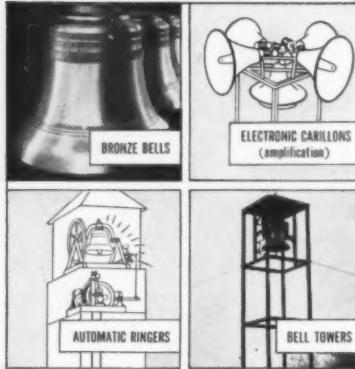
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like: "Can't I be moral without religion?" "How could God become man?" and "Aren't some religious people quite repulsive?" The questions alone are good possibilities for sermon topics.

The Life Experience and Gospel Labors of the Rt. Rev. Richard Allen, with an introduction by George A. Singleton. Abingdon Press, 93 pp., \$1.50.

Especially appropriate for these times is the reprinting of this autobiography of the first Negro ordained and licensed to preach in America. His stature grows with the years and the significance of the church he founded—the African Methodist Episcopal Church.

The Western Mind in Transition, by Franz Alexander. Random House, 300 pp., \$5.

Dr. Alexander has long been associated with "Chicago school" of psychoanalysis. He is now head of the Psychiatric Department of Mt. Sinai Hospital in Los Angeles. This is a keen analysis of our present society by an outstanding psychoanalyst. Dr. Alexander examines the Western mind of the last 50 years and uses his own life as a case history. Because of his influence in American psychoanalytical circles, Dr. Alexander's work is especially valuable to pastoral care adherents.

The Cost of Discipleship, by Dietrich Bonhoeffer. The Macmillan Co., 285 pp., \$3.

First published in 1948, this was the first of the Dietrich Bonhoeffer books to appear in English. This revised edition contains a memoir about Bonhoeffer that will be a good introduction to this German pastor who was hanged by the Nazis in 1945. Here is "must" reading for pastors who find their dedication being swallowed up by plans, promotion, and programming.

A Therapist's View of Personal Goals, by Carl R. Rogers. Pendle Hill Pamphlet, 30 pp., \$.35 (paper).

The father of client-centered therapy shares his views on "goals." This is an essay in which Dr. Rogers indicates that the major goal of persons struggling in therapy is "to be that self which one truly is," quoting Kierkegaard.

Minister's Prayer Book, compiled by John W. Doberstein. Muhlenberg Press, 492 pp. \$3.75 (in leather, \$6). Reading and ransacking libraries for 20 years, with a high sense of the minister's purpose and privilege, result in this guidebook to a disciplined life of prayer. There are poems, homilies, orders of worship (usually Lutheran), as well as many prayers. A minister of any denomination will find this a useful book for study.

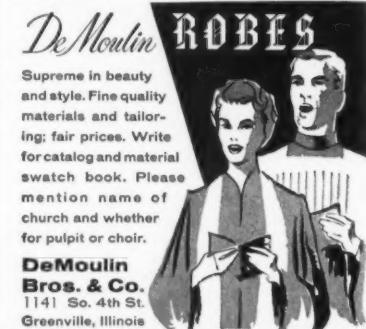
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NEWS and trends

PUERTO RICO—A SHOWCASE FOR DEMOCRACY

Despite an intensive aid and educational program that has brought Puerto Rico the highest standard of living ever, the ability of its people to vote responsibly has been questioned.

So effectively democratized that it is called "Operation Bootstrap," Puerto Rico is a showcase for thousands of foreign educators and others being brought to the U.S. for training and study each year. Many remain in Puerto Rico six months to a year to learn English and to observe democracy in action.

During elections, Roman Catholics in great numbers went to the polls, and defying orders of their bishops swept Gov. Muñoz Marin back into office.

One of the Roman Catholic demands on which was based instruction to parishioners to vote against Gov. Muñoz Marin's PDP party is that children be allowed released time from school for religious instruction; although most Puerto Rican children attend school only three or four hours a day.

According to Manuel Segarra, Chicago attorney and native Puerto Rican, the birth control issue is considered the greater one, though the laws on it were not established by the PDP but by Statehood Republicans in 1937.

Mr. Segarra, a Lutheran layman who left Puerto Rico five years ago, said: "Pioneers came to the U.S. because they did not want to be told what to do by any church. This is what made America."

Like many other Roman Catholic sources, the Jesuit magazine *America* has said that, as in countries like Spain and Colombia, Puerto Rico has a set of "particular circumstances"—a phrase which also came from Rome to explain the need to dictate to voters. "We (in the U.S.)" said *America*, "do not comprehend the pattern of events in Puerto Rico."

Dr. Truman B. Douglass, executive vice president of the Congregational Board of Home Missions, has likened the Roman Catholic Church to Russia, in that it "treats all peoples as colonials."

Other sources have said that priests imported to Puerto Rico from Spain are looked on by Puerto Ricans as being "backward socially and culturally, overly aggressive," and that many natives resent domination of priests either from Spain or the U.S.

Dr. C. Stanley Lowell, Methodist min-



Sandstone block from Epworth Rectory is laid as cornerstone at Clermont church. Bishop Holt, at right, is assisted by Supt. R. A. Alley and by Pastor Heitzenrater.

ister and POAU associate director, said that the attack on Gov. Muñoz Marin plays into the hands of Communists, and could upset U.S. foreign policy. The governor's regime has for several years been offered as an answer to Latin American dictators, and its success indicated in the return of representative government in many countries, he said.

Commonweal, Catholic lay magazine, has warned that the issue is certain to rouse anti-clericalism in Latin America.

Church Joins Co-op Plan to Train Missionaries

Some 50 adult missionaries will start in January on a radically different pre-field experimental program in a new training community at Stony Point, 40 miles north of New York.

Backed by eight denominations, it is expected to expand and turn out 200 to 300 missionaries a year. It was planned to help them better meet conditions they will find overseas.

In September the Methodist Division of World Missions and the Woman's Division of Christian Service approved an agreement including partial underwriting of an operational fund. Other denominations co-operating are: Church of the Brethren, United Church of Christ, Evangelical United Brethren, the Reformed Church, Disciples of Christ, and United Presbyterian Church.

It cost \$850,000 to ready the existing plant to train 100 adults.

The program centers on a housing complex in units of 50, with common dining, social, study, and worship areas. Intensive study will be on the theology

of mission, Bible, history and strategy of missions, anthropology and area studies, and world issues.

Most Methodists will go to Stony Point rather than the various U.S. universities as they do now. Some women will still have part of their training at Scarritt.

Achieve Methodist 'First'

A sandstone block from the birthplace of John Wesley, along with a brick from Aldersgate Chapel, London, and pebbles from the Holy Land, forms the cornerstone of the new First Methodist Church in Clermont, Fla.

It took some doing on the part of the Rev. Homer Heitzenrater, who at first was told by the World Methodist Council's secretary in England that there was no such material available from the old Epworth rectory.

A second letter reached the minister and caretaker of the Epworth Church, who managed to dig up a piece of stone discarded when the Old Rectory was being restored three years ago as a public shrine. It weighs about 48 pounds.

The new modernistic \$230,000 church at Clermont, complete with cornerstone, was dedicated recently by Retired Bishop Ivan Lee Holt of St. Louis, former president of the World Methodist Council.

Said Pastor Heitzenrater: "We were trying to find a unique and meaningful way to link the local congregation to world Methodism."

'Japan Gateway to Asia'

The International Christian University in Japan, says Dr. Ralph W. Sockman, is the most strategic single Christian missionary opportunity today.

46 Years Too Late

A fire department official turned up at First Methodist Church in Buenos Aires, Argentina, produced an official-looking document with a flourish, and announced that the church had been granted a permit to install a pipe for a fire hose.

Its pastor, the Rev. Robert L. Schager of Canton, Mo., could not remember that one had been applied for, but said he would take a look at the document.

It was dated 1914.

"Forget it," he said.

Before an ICU Women's Planning Committee meeting in New York, he stated that the U.S. could not dare treat Japan as a mere bulwark against Communist China but must show sincere interest in its people. "We must give the youth in Japan and other lands enough to live on and live for," he emphasized. "Training in skills without giving of goals multiplies the dangers of our perilous time."

Dr. Sockman is an active sponsor of the ICU Foundation, and his wife a member of the women's committee, which in three years has raised \$260,000 for ICU. It is now raising \$65,000 for the graduate school of education's expenses for one year.

A record number of 71 non-Japanese students are among 200 freshmen in the fall term at ICU.

NBC Depicts Life of Christ

A religious "spectacular" using some of the world's greatest art masterpieces is scheduled for December 21 on NBC-TV.

The 8:30 to 9 p.m. showing, *The Coming of Christ*, will include works of Rubens, van Eyck, Rafael, Bellini, Holbein, Durer, Rembrandt, Velasquez, and other greats of the Renaissance period. Flemish artists were the first choice.

It will use a "still-pictures-in-motion" technique used for such shows as *Meet Mr. Lincoln* and the recent Mark Twain classic. The script reportedly draws heavily on the words of the Bible.

\$2 Million Asked for Congo

More than half the 110 Methodist Missionaries of the Congo have returned to their posts, according to the Board of Missions, and all stations are being served, either on a full time or visitation basis.

Schools have re-opened, the Central Congo Conference had its long-delayed meeting, and steps were proposed to put all the work under responsibility of an African council. This includes the planning, finances, the hospitals, and all the work in industry and agriculture.

Bishop Richard C. Raines, new Board of Missions president, is asking The Methodist Church for up to \$2 million for Congo work. (See September 29, p. 23.)

At the conference, Djamba Pierre, lay leader and administrator of Lubefia territory, spoke of the deep grief of Africans, especially on events leading to withdrawal of the missionaries.

Calling it "no less a house of God than a church building," Bishop Newell S. Booth dedicated a 35-bed ward in Lamboth Hospital, Wembo Nyama, one of Methodism's largest medical centers in Africa. Opening this month is the five-denomination Protestant theological seminary at Elisabethville which will give African ministers a higher level of preparation than ever before.

Chose to Stay in China

A Lutheran clergyman who chose to stay in China nearly four years after getting out of a Communist prison there was to have arrived in the U.S. November 17.

The Rev. Paul J. Mackensen, Jr., 35, had served 10 years under the United Lutheran Church's board of foreign missions. He was given a five-year sentence in 1952 for alleged spying, and on his release said he loved the Chinese and intended to stay in China, taking a teaching post in Shanghai.

He had begun his ministry in Tsingtao in 1949 after studying Chinese at Yale and in Peiping. A year after the Communists took over the area, he was

refused permission to leave. While serving his term he and other prisoners were taken 3,000 miles to see the "new China."

Lead in Per Capita Giving

The 59,942-member Free Methodist Church has led for another year among Protestant denominations in giving, with a whopping \$269.71 per member.

The Methodist Church was 42nd, with \$52.18 per capita, trailing behind most of the small church bodies in the U.S.

Others in the "top 10" were the Wesleyan Methodists, Evangelical Free Church, Pilgrim Holiness Church, Brethren in Christ, Evangelical Covenant Church, Orthodox Presbyterian, Evangelical Mennonite, Church of the Nazarene, and Ohio Yearly Meeting of Friends. Each had for 1959 a per capita giving of more than \$125 per year.

Total giving in 49 member bodies of the National Council of Churches was \$2.4 billion in 1959; with more than \$425 million earmarked for benevolences and nearly \$2 billion for local church operation.

Secy. Wilcox Praises UN

Work of the UN was lauded at a colorful service recently in Washington, D.C.'s Episcopal Cathedral, with Assistant Secretary of State Francis O. Wilcox, a Methodist, as main speaker.

There were 43 nations represented at the service, attended also by high government and UN officials, and flags of the UN member countries were carried into the cathedral.

Secy. Wilcox told the ambassadors, diplomats, and others that the basic UN objectives are in harmony with the great principles of the Christian religion, and should receive the dedicated support of all religious groups. "Surely, here is one place where we can all join hands and work together in a common cause."

"As a Methodist, I am proud of the fact that The Methodist Church . . . has supported the UN since it was created."

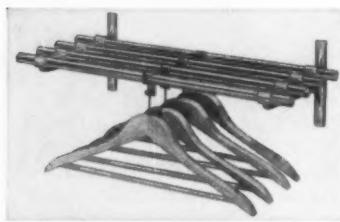
Report on Work in Burma

Though increasingly restrictive laws in Southeast Asia countries are making work more difficult for all Christians, Methodists at the Burma Annual Conference in October had heartening news.

Though church membership is down from last year, giving for conference apportionments was nearly one-third more than the askings. New congregations have been formed in Upper Burma among the Chinese and with Indians in two new Rangoon suburbs. The Methodist-operated Rangoon English and Chinese schools have expanded to a total of nearly 6,500 students. Conference benevolences were 37,604 kyats (about \$7,520.) Each local church has been asked to hold laymen training.

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Bishop Hobart B. Amstutz, who heads Methodist work from Burma to Indonesia, recently revealed that President U Nu of Burma has accused Christians of responsibility for both world wars, said that he feels that Christianity has failed, and that the only salvation or peace lies in Buddhism.

Honor 2 at St. George's

At the annual St. George's award banquet in November in Philadelphia, two Methodists were honored "for distinguished service to The Methodist Church."

They are Dr. Harold C. Case, president of Boston University, and Philanthropist Stanley S. Kresge of Detroit. Dr. Case is a well known lecturer on Africa, and member of the National Council of Churches department of international affairs. Mr. Kresge is a trustee of Metropolitan Methodist Church, Detroit, a trustee of Albion College, and active in Rotary Club.

people going places



Dr. Fisher



Mr. Knox

COL. CHARLES I. CARPENTER, who organized the U.S. Air Force chaplaincy and became its first chief; and more recently Protestant chaplain at the Air Force Academy, Colorado Springs—honored in Washington, D.C., on retirement from military service to become pastor of Avenue Methodist Church, Milford, Del.

DR. ELLIOTT L. FISHER, superintendent of San Jose district in California—elected general secretary of the Methodist Commission on Promotion and Cultivation, to succeed Dr. E. Harold Mohn who is retiring.

DR. BYRON F. STROH, superintendent of Fort Wayne, Ind., district—named executive assistant to Bishop Richard C. Raines of Indianapolis, to succeed Bishop Edwin Garrison.

THE REV. ALFRED A. KNOX, director of public relations and Methodist information in Ohio Area—named editor of *The Arkansas Methodist* and *Louisiana Methodist*, published at Little Rock, Ark. He succeeds Dr. Ewing T. Wayland, new editor of *CHRISTIAN ADVOCATE*.

THE REV. PERRY O. HANSON, missionary to China 48 years—given an outstanding achievement award by University of Minnesota, where he graduated in 1899.

THE REV. EMERSON W. SMITH of the Methodist Board of Social Concerns staff and former industrial chaplain—sent to Africa by the International Missionary Council for an industrial survey.

THE REV. WILLIAM E. BISHOP, of Hughes Memorial Methodist Church, Washington, D.C.—given the Community Service Award by the Capitol View

Civic Association, Inc., for developing a religious cultural community program.

dates of interest

DECEMBER 11—Universal Bible Sunday

JANUARY 3-6—Annual Meeting, Board of Education, Nashville, Tenn.

JANUARY 6-21—White House Conference for the Aged, Washington, D.C.

JANUARY 7-14—Universal Week of Prayer

JANUARY 8-9—The University Senate of The Methodist Church, Denver, Colo.

JANUARY 9-10—National Association of Schools and Colleges of The Methodist Church, Denver, Colo.

JANUARY 10-20—Annual Meeting, Board of Missions and its Divisions, Buck Hill Falls, Pa.

JANUARY 12-13 Meeting of Commission on Chaplains, Washington, D.C.

JANUARY 31-FEBRUARY 2—Illinois Methodist Ministers Winter Seminar, New York City.

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news digest

TURN AWAY FROM CHURCH. Because of racial discrimination they experience, two out of three African Christian youth who study in England become bitter and turn away from the church, says a West African Anglican priest. The Church is losing an unparalleled opportunity for evangelism, said the Rev. J. B. Arthur.

READS BIBLE THROUGH. Radio commentator Galen Drake, well known for his promotion of hymn appreciation, especially those of Charles Wesley, is reading the entire Bible on Station WOR, New York. He says it will take two years, reading 15 minutes a day.

HELPS NEW CHURCHES. The Methodist Investment Fund loaned \$244,000 to 12 churches in one day recently, bringing to nearly \$630,000 the amount loaned since creation of the Fund in March. It seeks investments of \$1,000 or more from any Methodist source, currently pays five per cent interest.

EUB DEDICATES CENTER. A new \$750,000 world headquarters for the Evangelical United Brethren Church has been dedicated at Dayton, Ohio by Dr. Reuben H. Mueller, senior bishop. It houses all administrative offices of the 765,000-member body except its board of publication.

COLLECT FOR STUDENTS. At Methodist-related Northwestern University, students recently raised \$4,300 in tag days; half to go for foreign student scholarships and half for Negro students in interracial colleges.

AID TO 50. Since January, nearly 20 millions in aid to needy in 50 countries has been given by church people in the major Protestant denominations, says Church World Service. Besides on-going programs there was response to 17 emergencies, two of disaster proportions.

U.S. TOOK MOST. Of nearly 10,000 refugees resettled by the World Council of Churches in the first nine months of 1960, the U.S. received 5,301. Among those still unsettled are one million Arabs from Israel and one million Chinese in Hong Kong.

Upholds Resolution on Sit-ins

The Methodist Judicial Council has affirmed legality of a 1960 General Conference resolution which commended participants in sit-in demonstrations for the dignified non-violent manner in which they conducted themselves, stated that students should be free to exercise their personal Christian responsibilities,

and that Methodist institutions should not penalize students who do so.

This was one of six decisions before the Council at its October 27-29 meeting in Cincinnati.

Some General Conference delegates had felt that adopting the resolution would violate the first restrictive rule in Par. 9 of the constitution:

"The General Conference shall not revoke, alter, or change our *Articles of Religion*, or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine."

Or, Par. 87 of the *Articles of Religion*:

"It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country in which they are citizens or subjects or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be."

In its decision, the Judicial Council declared that the resolution does not violate Par. 9 because the resolution was not a legislative act; nor does it revoke, alter, or change the *Articles of Religion* nor establish any new standards or rules of doctrine.

Since Par. 87 is not part of the Constitution of the Church, the council ruled, the language of the resolution does not violate the constitution.

Lay General Conference Plans

Planning for General Conference has assumed a new complexity for the Commission on Entertainment, one of whose tasks is to pick the all-important host city.

Size of the 1964 Conference may be increased to 1,400 from the present 900, under an amendment now pending; facilities must be gotten for jurisdictional conferences electing to meet at the seat of the General Conference; and the Conference itself is historically important as the 25th anniversary of Unification.

Of cities seeking the highly desirable role as host, choice probably will be among Detroit, Kansas City, Louisville, Pittsburgh, and St. Louis. Four sent their convention bureau managers, loaded down with charts, photos, maps, and testimonials, when the Methodist delegates from each city met with the commission.

And if that were not enough, the commission has put out the welcome mat for cities to invite the 1968 Conference.

Commission members are Frank E. Baker of Philadelphia, chairman; Dr. J. Wesley Hole of Los Angeles, secretary; and vice presidents are Dr. Norman L. Conard of San Francisco for Auditorium and Facilities, and Dr. J. Otis Young of Chicago for Program. Each of the six jurisdictions has a layman and a minister on the commission.

Let's look at

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by Andrew Hobart
President,
Ministers Life & Casualty Union



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